

# The Inquirer.

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LONDON, SATURDAY, MAY 14, 1910.

[ONE PENNY.]

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## LEAGUE OF PROGRESSIVE AND SOCIAL SERVICE.

President: Rev. R. J. CAMPBELL, M.A.

### The Spring Assembly Meetings

will be held, when not otherwise stated, in the Lecture Hall, King's Weigh House, Thomas Street, Grosvenor Square, W.

**Sunday, May 15.**—Services at 11 and 7 in the City Temple, Rev. R. J. Campbell preaches; and in the King's Weigh House, Rev. E. W. Lewis, M.A., B.D., preaches.

**Whit-Monday, May 16.**—10 a.m., General Council Meeting; 2 p.m., General Assembly Meeting, President's Address, General League Business. 7.30, Social Evening with music and short speeches. Speakers, Rev. W. H. Drummond, Rev. E. W. Lewis and Rev. Harry Youlden.

**Tuesday, May 17.**—10 a.m., Conference on "The Spiritual Life," Chairman, Rev. T. Rhondda Williams. (1) "What it is," Rev. J. Bruce Wallace, M.A. (2) "Its Value in Social Life," Rev. Dr. Mellone, M.A. (Edinburgh). Discussion opened by Rev. A. J. Forson (Glasgow). 3 p.m., Conference on Branch Work for Speakers and Secretaries. 7.30 p.m., Conference on "The Christ of Spiritual Experience," Rev. K. C. Anderson, D.D., and others.

**Wednesday, May 18.**—10 a.m., Conference on "The Parent and the State." Opening address by Dr. Saleeby. Discussion opened by Rev. F. S. Beddow, B.A. (Leicester). 8 p.m., Service in the King's Weigh House Church. Rev. R. J. Campbell preaches.

**Thursday, May 19.**—12 noon, Rev. R. J. Campbell preaches in the City Temple.

## CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

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Friends and Supporters cordially invited.

## NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

Owing to the late King's Funeral being fixed for Friday, May 20, the Conference and Public Meeting announced for that day will not take place.

The Business Meeting of the Association will be held at ESSEX HALL, on Thursday, May 19, at 5 p.m.

*A Resolution of Sympathy will be Submitted.*

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, May 15.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. JAMES HARWOOD, B.A.  
 Bermondsey, Fort-road, 7, Rev. W. H. DRUMMOND, B.A.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. E. COLEMAN, M.A.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. GEORGE CRITCHLEY, B.A.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, "The Theodore Parker Centenary"; 7, Rev. R. K. DAVIS, B.A.  
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. ARTHUR PEARSON. Subject: "The Problem of Evil."  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. GORDON COOPER, B.A.; 6.30, Rev. J. ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. Dr. DRUMMOND.  
 Harlesden, Willesden High School, Craven Park, 7, Rev. T. P. SPEDDING.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. C. F. HINTON, B.A.; 7, Rev. T. E. M. EDWARDS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S., late of Wellington, New Zealand.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.  
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE. Sunday School Anniversary, Service of Song, "Faithful and True," at 3.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, P.S.M., Rev. JOHN ELLIS; 6.30, Rev. JOHN HOWARD.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPES.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worpole Hall, Worpole-road, 7, Mr. E. CAPLETON.  
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.  
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. TYSSUL DAVIS, B.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12, Rev. E. S. HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.  
 GOETON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, Whitsunday Anniversary, 11 and 6.15, Rev. H. GOW, B.A.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. Principal GORDON, M.A.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COOK; 3.0, Rev. Dr. STANLEY MELLOR.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. J. C. HIRST.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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## MAY FAIR and SALE of WORK.—

Saturday, May 28, at 3.30: Opener, H. G. CHANCELLOR, Esq., M.P. Monday, May 30, at 6 p.m.: Opener, Mrs. C. ASPLAND JONES. Funds to the amount of £300 are needed for the Extension and better Equipment of the Work of the Church and Institutions.

Contributions in money or goods will be gratefully acknowledged by—

Rev. JOHN ELLIS (Minister),  
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 or by Mr. W. J. NOEL (Church Secretary),  
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## BIRTH.

THEW.—On May 8, at 27, Westcliffe-road, Birkdale, Southport, to Mr. and Mrs. H. A. Thew, a son.

## MARRIAGES.

OSLER—ENGLISH.—On April 30, at Rosslyn-hill Chapel, Hampstead, N.W., by the Rev. R. Travers Hereford, B.A., assisted by the Rev. Henry Gow, B.A., Richard Hutton, elder son of Thomas Osler, of New Zealand and London, and Margaret Isobel, elder daughter of Charles R. English, of Boston (Mass., U.S.A.) and London.

WYKES—GIMSON.—On May 11, at the Great Meeting, Leicester, by the Rev. E. I. Fripp, B.A., assisted by the Rev. H. Gow, B.A., Lewis Vincent, second son of the late Tom Atkins Wykes, to Mary Elizabeth, only daughter of Josiah Mentor Gimson, J.P.

## DEATHS.

BRIGHT.—On May 3, at his residence, 5, Huskisson-street, Liverpool, Samuel, youngest son of the late Samuel Bright, of Sandheys, West Derby, Liverpool, aged 67.

MASTERS.—On May 5, at 37, Dasset-road Norwood, Harriet Masters, aged 72. For 39 years a faithful servant and friend in the family of F. Nettlefold, Esq., of Streatham-grove, Norwood.

SKEMP.—On May 10, at Cotswold, Thornbury-avenue, Southampton, after a long and painful illness, most patiently borne, the Rev. Thomas Rowland Skemp, Minister of the Church of the Saviour since 1906, aged 59 years.

STEINTHAL.—On May 6, at 40, Wilmalow-road, Withington, Manchester, the Rev. S. Alfred Steintal, in his 84th year.

STEVENS.—On April 28, at 26, Warwick-road, Upper Clapton, N.E., Ann Bradley Stevens, widow of John Hargrave Stevens, aged 68.

## The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

## NOTES OF THE WEEK.

THE King is dead ! Long live the King ! These two notes have been strangely blended in the expressions of national feeling during the past week. There is nothing further to be said, no word of eulogy which has not been spoken, no chord of sympathy which has not been struck. We would associate ourselves with the simple and heartfelt expression of sorrow, the universal prayer of sympathy, and the tribute of homage and respect to the memory of a Monarch who will always be remembered as the Friend of the People and the Lover of Peace.

In some respects the manifestation of sorrow in foreign countries has been the most remarkable tribute to King Edward's personal ascendancy, and it appears to us that in its volume and intensity it is quite unique in the history of nations. "He was a mighty Sovereign, who united great qualities and a sound judgment with fascinating manners. Both in small and great things he manifested a freedom of appreciation such as few monarchs before him have exhibited." These words from the *Kölnische Zeitung* are typical of the European press generally. There is not a hint that he was ever playing the game of an astute diplomatist who wanted peace for his own political ends. He may be said almost to have introduced the note of sincerity into international relations, because he was so transparently sincere himself. It is a great achievement, which will always shed lustre on his reign.

At a special meeting of the Executive Committee of the British and Foreign Unitarian Association, held on Wednesday,

the following resolution was passed and ordered to be sent to the Home Secretary for submission to their Majesties:—

"The Committee of the British and Foreign Unitarian Association hereby associate themselves with the entire nation in expressing sincere and profound grief at the loss sustained by the country through the death of his late lamented Majesty King Edward the Seventh, and desire to convey to His Majesty King George the Fifth, the Queen, the Queen Mother, and the rest of the Royal Family an assurance of deep sympathy and condolence in their great sorrow. The whole civilised world deploras the loss of a Monarch to whom his subjects have so fitly accorded the glorious title of Edward the Peacemaker."

WE are informed that the programme of meetings in connection with the British and Foreign Unitarian Association and other societies during the coming week will only be slightly modified. Owing to the national mourning there will be no music at the soirée at the Portman Rooms on Thursday evening. On Friday, the day of the King's funeral, all meetings will be suspended, and Essex Hall will be closed.

THE new President of the British and Foreign Unitarian Association is to be the Rev. Charles Hargrove, of Leeds. It is an appointment which will be received with general approval and pleasure. Alike by long service and his conspicuous personal gifts he is marked out for the office, which Mr. John Harrison has held for the last two years.

In retiring from his period of service, Mr. Harrison will carry with him the gratitude and warm personal regard of numerous friends. He has shown a remarkable capacity for hard work and cheerful counsel; and he has brought to the difficulties which are inseparable from any great administrative office a large fund of common sense, unflinching courtesy, and the art of managing men. Mr. Hargrove will have the pleasure and good fortune to follow a president who has won a conspicuous success.

THERE was a remarkable scene at the Memorial Hall last Monday evening, when the Rev. R. J. Campbell was given an opportunity of putting the question, to which we called attention last week, to a crowded meeting of the Congregational Union. The applause with which he was greeted and the close attention with which his words were followed, revealed a large amount of sympathy with Mr. Campbell's plea for freedom and personal courtesy, while it was evident to many who were present that, in his strange attempt at theological dictatorship, Dr. Forsyth has overreached himself and done irreparable injury to his own influence.

THE result, however, was quite inconclusive. No vote was taken, and Mr. Silvester Horne's reply from the chair was of the official kind which was anticipated. He missed a fine opportunity of healing strained sympathies and setting forward the work of the churches on fresh paths of spiritual discovery. In one respect he tripped badly. To place Mr. Campbell's departure from conventional phraseology in his religious teaching in the same category as attacks upon personal character is a rhetorical device unworthy of high-minded controversy.

WE are asked to call the attention of our readers to the Spring Assembly of the League of Progressive Thought and Social Service, which will be held at the King's Weigh House during the coming week. We understand that matters of great importance for the future work of the League will come up for discussion, while the list of speakers and subjects announced is varied and interesting.

LAST Tuesday was the 50th anniversary of the death of Theodore Parker. He died in Florence on Thursday, May 10, 1860. On the following Sunday he was buried in the Protestant cemetery with a becoming simplicity. An old friend read the Beatitudes at his grave, and that was the whole service. We can agree with his opinions more easily than was possible to his contemporaries, and repeat his phrases as though they were our own. But we honour his memory when we share the



prophetic outlook, the breadth of view, the distrust of the official mind and its formulas, which were among his striking characteristics, in our own attitude towards the vital religion of our own day. Nothing is easier than to build the tombs of the prophets, while we refuse to accept their spirit.

\* \* \*

THE announcement of the death of the Rev. S. A. Steintal, of Manchester, reached us too late for any record last week. The account of his life and manifold activities, which we print elsewhere, will serve to convey some impression of a career of great public usefulness to those who did not know him, while his friends will be struck afresh with the generous ardour and self-devotion with which he threw himself into work, which might well have absorbed the energies of two or three men. It was all animated and controlled by one simple motive, the consecration of himself to doing good.

\* \* \*

ENGLISH Christianity everywhere feels itself the poorer by the death of Dr. McLaren. Loyal as he was to his own denomination and its special line of conviction, he had the touch of genius which made him a spiritual teacher of mankind. Throughout a long life he made the pulpit his throne, giving long hours of study to the preparation of his sermons with few excursions into more public activities. Through this discipline he became a master of Biblical exposition, and his fine scholarship, rendered simple and vital by his deep human sympathies, lifted his preaching to a high level of thought and style without any interference with its direct spiritual purpose. Few men in these days have the courage to refuse an easy popularity and to concentrate themselves so completely on one high aim.

\* \* \*

SIR VICTOR HORSLEY addressed a gathering of medical practitioners and others in the Liverpool Town Hall on Monday afternoon on the subject of "The Social Basis of Teetotalism." The Lord Mayor presided and the meeting was held under the auspices of the United Kingdom Alliance. Sir Victor condemned the custom of standing drinks and of providing alcohol at public and private banquets and dinner parties. He recalled that his late Majesty the King was the first of the rulers of this Empire to break through the custom of drinking alcohol when he gave leave for his health to be drunk in water. If medical practitioners were to be active and patriotic citizens they ought all to be total abstinents, because the social reforms of interest to-day were only to be carried as soon as the national custom of drinking alcohol was got rid of. It was purely a matter of habit, and a habit fraught with the greatest evil to the country.

\* \* \* Owing to next Friday being a day of public mourning, THE INQUIRER will go to press earlier than usual. All news and advertisements must be sent in not later than Wednesday morning.

## THE DEATH OF THE KING.

IN no other case is it so difficult to form a true judgment of a man's character, as in the case of kings. Tennyson speaks of "The fierce light that beats upon a throne And blackens every blot."

It is a light that dazzles and confuses, not a light in which it is easy to see the truth. Kings live in an atmosphere of ceremonialism and formality which tends to conceal the real nature of the man. Few people attack them openly, but they are the objects of innumerable whisperings. There is nothing so unreliable as the whispered calumny, and nothing which it is so difficult to confute.

The historian looking back from a long distance with the help of memoirs and State documents, not to be obtained by contemporaries, may be able to arrive at some sort of just estimate of a king's character and of his moral worth. But such a reasoned judgment is impossible for the ordinary men and women, who were living in his time. In writing of our late King, whose loss we all deplore, we do not wish to indulge in any orgie of praise or grief, or to say more than we know and feel.

But we do know that we have lost a great Peacemaker, a man remarkable in a supreme degree for tact, kindness, good-humour, and wise handling of delicate and difficult affairs; a man who, while keeping himself strictly within the limits of the Constitution, made his influence felt in all departments of the State. We know that we have lost a man to whom foreign countries looked up with respect and admiration. The chorus of praise and the expressions of grief which have come to us from all portions of the world are not mere acts of international courtesy and of customary sympathy. They represent a genuine and deep feeling. The nations of the world unite with us in bringing the tribute of gratitude and grief to a king who was not only a strength in counsel for his own nation, but a promoter of peace, and one whose work and wisdom were of high value for mankind. Never have we had a king who, in this sadly short period of nine years' rule, has made for himself by peaceful methods so great a place for himself in the eyes of the world. We have had other kings who have won dramatic victories, who have been splendid, forceful personalities, leading us to war and extending our power and our possessions. But King Edward did this work in quieter and more silent ways. He was a peacemaker and not a warrior, and he brought as much courage and ability to bear in keeping peace as other kings have brought to waging war. He did not extend the bounds of our Empire, but he helped to make it more coherent, more harmonious, more conscious of its unity. And in doing this

he did not set it on a pinnacle apart. His influence made for international unity. We felt in him a power which, in any great crisis, might be trusted to be on the side of moderation, and of the wise and tactful guidance of affairs. We felt in him a man who loved his country, and who was devoted to her interests, and at the same time a man who was conscious of the claims and rights of other nations, not blinded by patriotism to the thoughts and ideals of the people round about. He had friends and relatives in nearly all the Courts of Europe. He was in close touch with affairs in all portions of the world. We did not see him interfering dramatically in the government of his own country or in our relationship with other Powers, but we all felt there was an influence at work which made for the strength of his own people, and for the peace and welfare of the world.

Tennyson's well-known description of Prince Albert is absolutely true of his son:—

"Not swaying to this faction or to that,  
Not making his high place the lawless  
perch of winged ambition."

It is easy for a king under our Constitution to be little more than an ornamental nonentity, fulfilling certain ceremonial functions in a dignified way, and not counting for much in the councils of the State, and in the great things which concern the nations. It would be easy also for a king of an impulsive, energetic character to make himself a hindrance and a difficulty to any Government which he happened to dislike. Indiscretions, undue influence, undesirable interference are always possible for the monarch under the most carefully arranged democratic institutions.

It may be said to be the universal sentiment of our nation, looking back at the reign of our late King, that he avoided both these dangers. He was not ineffective and useless, a mere ornamental symbol to be treated with conventional respect; and he was not, on the other hand, chafing against the barriers of the Constitution, not trying to do more than he ought to do, not interfering with his Ministers, not trying to recapture a power for the kingship which the people are not prepared to yield. He counted for much in the councils of the State, as our King ought still to count. He was trusted and respected by all parties as a just, wise, impartial ruler and head of the State. In his death the nation is conscious of losing a strong personality and a wise influence that made for peace.

We must not, indeed, exaggerate our loss. There is no cause for consternation or for anything like national despair. Our Constitution is too strong, too independent, too deeply rooted in our national life and history, "broad-based upon the people's will," to be injured by the death



of a king, however wise and tactful. We are thankful for the help that he has given, and for the respect which he has gained for himself and for his country among all the nations of the world, and we know that we shall miss his wise counsels and his skilled knowledge of affairs in days to come. But we need not be afraid of the future, or talk fearfully, like children, as though a father on whom we were wholly dependent had been taken from us. We are not left without wise counsellors and leaders to guide and inspire a free nation of men and women working out their high destiny together, with a deep sense of responsibility to God and man. We shall welcome our new King hopefully and loyally, and look forward to his treading in his father's footsteps.

As we walked through the streets on Saturday last and saw the genuine sorrow on the faces of the passers by, and felt the community of grief, we realised the way in which a united sorrow tends to bring men together, to deepen their national consciousness, their sense of brotherhood, their feeling of the importance of the great common interests which make for peace. The death of the King may do something, we believe, to soften the antagonisms and to lessen the bitterness of party which have recently been so strong amongst us. An event which is deplored by all parties, all sections of the community, may do something to prepare us for a compromise based on deeper understanding and more mutual sympathy. He was ever a Peacemaker, and in his death he works for peace by touching the hearts of his people, and making them feel one in their gratitude to him, one in their sorrow for his loss, and one in their national consciousness.

We need not talk of the "poor King," as if something terrible had happened to him. Death has come to him, as it comes to all of us, and in comparatively gentle guise. It was good for him to die in the midst of his work, still full of energy and power, possessing the affection of his people, followed to his grave with many grateful thoughts, and by the recognition of all the world that he was a wise and understanding King.

He has laid down his kingship, that post which demands so much of a man, and is liable to such great temptation, and has passed into the fuller life with God to whom the secrets of all hearts are revealed; and he leaves behind him a people stronger and more united through his kingship, made yet more one by a common grief for his loss, a nation which looks back on his reign with gratitude and pride, and which should surely, in the strength of such memories, look forward to the future with indomitable courage and confidence, determined to work with increased devotion for justice and freedom within its borders, and for peace with all the world.

H. G.

## LIFE, RELIGION & AFFAIRS.

### OUR GREAT EVANGELIST.

MANY factors have contributed in recent years to make plain the commanding position of Luke amongst the writers of the New Testament. The study of the synoptic problem, the researches of historians and archaeologists, and the investigation of the literary characteristics of the earliest Christian authors have led to a clearer perception of the personality and purpose of the third evangelist. The second gospel is the oldest, but Mark has preserved none of those sayings of Jesus which most modern scholars acknowledge as a primary source of Matthew and Luke. The first gospel bears the name of one who listened to our Lord, but in Matthew there are few traces of the reporter and many of ecclesiastical editing. Neither the first nor the second gospel contains those parables of Jesus which are most commonly regarded as revealing the riches of the mind of Christ. Luke's own attitude towards the second gospel is far from flattering. He virtually condemned it as wrong in its order of events; too unspiritual, and imperfect and incorrect. Some of his criticism agrees in a remarkable manner with that which, we learn from Papias, was passed upon the book by the presbyter John. Again, the author of the first gospel is unknown. He was certainly not an Apostle, and probably wrote later than Luke. By birth Mark was "of the circumcision," and Luke a Gentile, a fact which explains some of their differences.

One point which emerges from recent discussions is of first-rate importance. In Luke we must find the author of the Acts of the Apostles. The difficulties involved in the identification have not all disappeared, but it is admittedly based on scientific reasoning, and its denial raises more problems than it solves. With its acceptance, we learn that Luke is the only author in the New Testament of two distinct types of book, is the earliest Christian historian, and, next to Paul, the most voluminous writer in Christian scripture. Of the evangelists Mark and Luke were both closely associated with Paul, but the latter most intimately. For a season, indeed, the relations between Paul and Mark were severely strained. On the other hand, the friendly feeling between Paul and Luke is reflected in the writings of both. "The beloved physician" of the Epistle to the Colossians takes for the hero of his history the Apostle to the Gentiles. In one respect Luke is unique amongst synoptic evangelists, and amongst New Testament writers generally is comparable only with Paul and the unknown author of the letter to the Hebrews. He is a man of literary attainment and scientific culture. That the third evangelist was a physician is one of the assured results of modern scholarship. A racy summary of the evidence may be found in a recent number of the *Hibbert Journal*. As a stylist, Luke is a writer who employs more classical words, and is more precise and accurate in his constructions than any other evangelist. He is a Hellenist,

who is as free in his forms of expression as he is rich in his vocabulary. His versatility is, perhaps, best illustrated in his use, upon occasions, of Hebraic idioms and materials, as in the Magnificat and Benedictus. As a story-teller Luke is at his best. He has a genius for producing effects by contrast and antithesis. Pathos and sadness blend with joy and gladness in his gospel, giving the narrative an exquisite tone of bitter-sweetness.

In many ways Luke is the one New Testament writer who seems most in harmony with the modern mind. There is an element of universality in his gospel. It is for all nations. Sectarianism is impossible in the narrator of the parable of the Good Samaritan and the reporter of Paul's speech on Mars' Hill. Religious pride and intolerance must have met with his censure as they did with Christ's. Amongst the most precious moral precepts of our Lord are those which are peculiar to the third gospel. In the first days of the Christian faith Luke perceived its essentially ethical character, now so generally recognised, and especially by liberal scholars. One marked feature of Luke is his treatment of women and of the sinful. Nowhere in the New Testament is the sinner touched with so tender a hand, and nowhere are women so reverently honoured. The combination of these characteristics in the story of the woman taken in adultery is one of many proofs that this passage is from the pen of the third evangelist. Of old, women had been lightly esteemed by both Jew and Gentile. Luke gives them a prominence in his gospel which is, in a way, an assurance of the place and power they are surely winning for themselves in the twentieth century. The sinner, in Luke's gospel, is not an object for severity, but a subject for salvation. Christianity is slowly learning the lesson taught in Luke that penitence is not to be compelled by pain, but induced by purification. As a historian Luke must not be judged by modern standards. The scientific conception of history is quite a novelty. Ancient historians allowed themselves a freedom in invention which only makers of fiction now enjoy. Nevertheless, Luke's description of places and persons, of offices and practices, is accurate and trustworthy. Even the speeches in Acts, however shaped by the reporter, are not inappropriate to the persons from whose lips they fall. True, Luke sets down, almost impartially, the credible and the incredible. He was in this respect a man of his own age. But the notion that he worked up his facts to fit into a preconceived theory is now finally exploded. He writes as one who simply seeks to tell the truth, and in this is at one with an eminent historian like the late Lord Acton. Luke's sources are often scanty and legendary, and his deductions imperfect and misleading, but his tale is unvarnished and straightforward. Such a conclusion, contradicting the dogma of an early school of critics, is the sober verdict of scientific scholarship.

The third gospel and the Acts of the Apostles form the pivots round which New Testament study may be said to revolve. The question of the gospel sources forms a central point of the synoptic problem, and



the reliability of Acts a fundamental base for the construction of Christian history. Last, but not least, the greatest textual discussion of our time, namely, that upon the so-called 'Western' text, a discussion which threatens to reverse the judgment of the most eminent English scholars, almost entirely springs out of the witness of the Lucan writings. It is certain as New Testament criticism progresses that the figure of Luke will be seen more plainly, and we shall recognise in him our greatest evangelist, and one of the noblest minds of primitive Christian history.

## A ROSE FEAST IN TUSCANY.

LORD BYRON once commissioned Shelley to search out for him some quiet Italian town where he might live for a while unmolested by his English friends. Shelley, in one of his "Letters from Italy," writes *à propos* of this: "What think you of Prato or Pistoia for him? No Englishman approaches those towns." But that was before the days of the railways. Things have changed since. That great lover of Italy, John Addington Symonds, describes Pistoia as "This little town which the modern traveller from the north to Florence sees outspread beneath him like a puzzle, as the express train from Bologna sweeps down the curves of the Apennine railway." Moreover, all these express trains stop at Pistoia. It is no longer true that "no Englishman approaches these towns." Does not Pistoia possess the original Della Robbia Frieze, of which there is a copy at the Sydenham Crystal Palace; and the wonderful marble pulpit of Giovanni Pisano—second only to that of Niccola, his father's, in the Baptistry at Pisa?

One bright afternoon towards the end of May I dropped out of the Bologna train, determined to see Pistoia for myself. I was in luck. It was the vigil of a local saint, and all the bells were ringing. But what struck me as peculiar was the number of flower vendors in the streets all selling roses. The shops of the florists, too, were crammed with roses. There was a faint odour of roses everywhere. A dark-eyed *fioraia* offered me a bunch, and, as there was no withstanding her smile, I bought it and carried it with me to the hotel. I began to imagine myself in Persia instead of Italy. "Each morn a thousand roses brings," sings Omar Kayyam. At supper I asked the waiter what it all meant—the roses, the church bells, the movement in the streets. "Ah, the roses?" he replied, "they are the roses of St. Alto." The roses of St. Alto? I was as wise as ever. "And St. Alto?" I queried. He then related to me the legend, which, if not "historical," is at least delightfully poetic.

It seems there was once a certain Abbot of Vallombrosa, called Alto. His fame for sanctity was so great that the good people of Pistoia wanted him for Bishop. And Bishop he became. When he died the city clamoured for his canonisation. For this the Pope demanded a miracle. The miracle was immediately forthcoming, for Alto—who was certainly a poet—caused a rose tree to spring from his tomb. The tree was covered with quantities of the most mar-

vellous roses imaginable, that spread abroad through the whole city a perfume so sweet and divine that the good people wept for joy, knowing their holy Bishop had already ascended to the glory of heaven. Since then roses are always blessed on St. Alto's feast, and worn in his remembrance. More than that, on the eve of the feast there is a special display of fireworks, and, when that is over, a selection of music given by the municipal band—all free, gratis, and for nothing!

As I said, I was in luck. Having finished supper I sallied forth, and, following the directions given, made my way to the *Campo Marzo*, the scene of the "free" fireworks. This is an immense grass-covered space to the south of the town, just within the old Medicean walls, and near the Florentine gate. The night was soft and warm. Here and there, on the edge of the green—"star-scattered on the grass"—were brilliantly lighted stalls, where ice-cream, cool drinks, and sweat-meats were dispensed at moderate prices. The large throng that surged around seemed in the best of good humour, and patronised generously these centres of sweetness and light. Suddenly, in the air overhead, a detonation, and a shower of vari-coloured stars, announced that the display had begun. Rocket after rocket went up, and glittering snakes twisted and squirmed and hissed athwart the night-sky. Catherine wheels gyrated, and pyrotechnic suns blazed and sent forth golden streamers. But the *pièce de résistance*—and would the fireworks have been the fireworks of St. Alto without it?—was two shining and, as it were, palpitating crimson roses that, side by side, ascended slowly, and circled as they rose. Each moment they increased in brightness till, at a certain point, they burst into a thousand rosy petals, stars, and coloured butterflies. A murmur of admiration went up from the crowd below. Finally a sheaf of rockets shot up from the Fortress of St. Barbara, close by; the old walls burst into crimson flame (choice Bengal lights, *bien entendu*!). It was a sight recalling the mediæval siege of Pistoia by the Florentines and their friends from Lucca. Clouds of smoke arose, tinted, like the walls and the citadel, blood-red. One half expected to hear the fierce cries of the combatants, to see the glitter of armour, the flash of steel blades, the lightning-like fall of mail-clad knights from the walls to the ground beneath. Then the sanguine glow changed to pale green, like the veiled splendour of an Eastern moon struggling through clouds, and lighting with fitful rays the desolation of a battlefield.

But hark! "A drum, a drum!" Not Macbeth's, however. Quite low and soft. It signalled the end of the fireworks, and invited the good citizens to follow its subdued tum-tum to the cathedral square, where, under the brightly lighted portico of the Municipal Palace, the town band, in brave uniform—was preparing to entertain the devout and honour the saint (who reposes in the cathedral close by) with the latest most seductive waltzes from Vienna, polkas from Paris, and cake-walks from "Down South"! No collection! I followed the tum-tum, and found myself in the *Piazza del Duomo*. If it were not for the band, and our hopelessly unromantic

modern attire, I might have imagined myself back in the Middle Ages. There in front was the *trecento* Municipal Palace, and opposite the equally *trecento* Palace of Justice, and the white and green marble Baptistry of San Giovanni. To the north loomed the tower of Catiline. (The celebrated Catiline perished a goodly time back on the Apennine, above Pistoia. He is supposed to have been buried in the town. There is a street called *Tomba di Catilina*. His followers are said to have brought thither the bad blood and the ill-will that afterwards blazed into the sanguinary factions of the *Bianchi* and the *Neri*. Ah, if it were not for the inroads of "the Stranger," how good we would all be!) But the band insisted on playing the "Blue Danube" and the "Rêve d'Amour," and—other things. I turned my back upon it all, and glanced up to the Cathedral. Above me towered the lofty *Campanile*, with its Pisan terraces and arches rising one above the other, and crowned with its red-tiled *flèche*, and golden ball and cross. At the four corners of the topmost terrace immense torches were burning, the flames flickering and waving unsteadily in the night air—burning, and flickering, and flaming as the watchfires did on the spurs of the mountains around in the Middle Age; as *Æschylus* tells us they did on the hills of Greece, streaming on the wind like an old man's beard! The lower part of the tower was lit up by the reflection from the square; but the *flèche* was all in shadow, and seemed to mingle with the stars that sparkled and glittered in the deep purple sky of an Italian May night. Next morning at half-past five quite a storm of music burst over the town from innumerable belfrys. Outside my windows all was a glory of azure and gold. The air was warm, and seemed as if it were woven of light and sunbeams. Along the street passed the rough carts of the *contadini* from the Florentine plain or the Apennine hillside, laden with flowers for the early market. It was *festa*, and the Feast of the Roses into the bargain. At 10 o'clock was the solemn function at the Cathedral. And what a sight it was! Hundreds of people crowding the great space—the women carrying large bunches of pink and crimson roses in their hands; the men with roses in their buttonholes. The organ pealed gloriously. From the high altar clouds of incense rose in the sunlit air, and ministers in glittering vestments of cloth of gold moved here and there. The Chapel of the Saint was a blaze of light—the flame of the tapers reflected from the precious wrought silver reredos, with its hosts of apostles and bishops, its silver Christ and gold-winged Cherubim. A silver panel from the lower portion of the reredos had been removed, and there, in his shrine, clothed in his episcopal vestments, with the mitre on his head and his pastoral staff at his side, lay Alto, sleeping his long sleep of seven hundred and fifty-seven years! For though the good Bishop died in 1152, his body is still incorrupt, though much shrunken, and the face and hands are as brown as mahogany. The iron gates of the chapel had been thrown open—there are always iron gates now, ever since the famous attempt to rob the carved silver altar frontal, alluded to by Dante Alighieri in the Twenty-fourth Canto of his *Inferno*. But to-day the good people could enter in



and get quite close to their saint, and gaze upon the body of one whose soul they know for certain to be enjoying the bliss of heaven. And they all carried roses—heaps of roses—and smiled as they looked up at Alto in his altar shrine, and asked him to remember them in his good prayers.

And what a delightful scene when, the function over, the rose-laden throng poured out of the Cathedral into the sunlight of the *Piazza*! Overhead, the clear blue Italian sky; to the left, at the end of a street, a vista of cool green hills, and the peaks of the loftier mountains soaring into the violet ether. All around the booths of the vendors (it was the great Fair of St. Alto) adorned with roses. The people overflowed the *Piazza*, moving on through the streets of the city, and carrying the roses with them. Pistoia, this morning at any rate, was a smile of crimson roses, and laughter and light!

After this, who will dare to assert that poetry is dead? I cannot answer for the great cities, but I am certain that in the small Tuscan towns and villages, in little *paesi* and *castelli*, among the vineyards and the fields, in the valleys, and up the Apennine mountain slopes, in the hearts of the people, on their lips, in the musical language that they use, poetry is alive, very much alive—as much alive as when Pan played his flute of reeds and all the Muses sang!

### EMERSON ON THEODORE PARKER.\*

"THEODORE PARKER was a son of the soil, charged with the energy of New England, strong, eager, inquisitive of knowledge, of a diligence that never tired, upright, of a haughty independence, yet the gentlest of companions; a man of study, fit for a man of the world; with decided opinions and plenty of power to state them; rapidly pushing his studies so far as to leave few men qualified to sit as his critics. He elected his part of duty, or accepted nobly that assigned him in his rare constitution.

"He came at a time when, to the irresistible march of opinion, the forms still retained by the most advanced sects showed loose and lifeless, and he, with something less of affectionate attachment to the old, or with more vigorous logic, rejected them. 'Tis objected to him that he scattered too many illusions. Perhaps more tenderness would have been graceful; but it is vain to charge him with perverting the opinions of the new generation.

"The vice charged against America is the want of sincerity in leading men. It does not lie at his door. He never kept back the truth for fear to make an enemy. But, on the other hand, it was complained that he was bitter and harsh, that his zeal burned with too hot a flame. It is so difficult, in easy times, to escape this charge, for the faithful preacher most of all.

\* From a Memorial Address given at the Music Hall, Boston, June 15, 1860.

It was his merit, like Luther, Knox, and Latimer, and John Baptist, to speak tart truth, when that was peremptory, and when there were few to say it. But his sympathy for goodness was not less energetic.

"His commanding merit as a reformer is this, that he insisted beyond all men in pulpits—I cannot think of one rival—that the essence of Christianity is its practical morals; it is there for use, or it is nothing; and if you combine it with sharp trading, or with ordinary city ambitions to gloze over municipal corruptions, or private intemperance, or successful fraud, or immoral politics, or unjust wars, or the cheating of Indians, or the robbery of frontier nations, or leaving your principles at home to follow on the high seas or in Europe a supple complaisance to tyrants—it is a hypocrisy, and the truth is not in you; and no love of religious music or of dreams of Swedenborg, or praise of John Wesley, or of Jeremy Taylor, can save you from the Satan which you are.

"The sudden and singular eminence of Mr. Parker, the importance of his name and influence, are the verdict of his country to his virtues. We have few such men to lose; amiable and blameless at home, feared abroad as the standard-bearer of liberty, taking all the duties he could grasp, and, more, refusing to spare himself, he has gone down in early glory to his grave, to be a living and enlarging power, wherever learning, wit, honest valour and independence are honoured."

### A CHURCH THAT WILL LEAD.

BY THEODORE PARKER.

CHRISTIANITY is humanity; Christ is the Son of man; the manliest of men; humane as a woman; pious and hopeful as a prayer, but brave as man's most daring thought. He has led the world in morals and religion for eighteen hundred years, only because he was the manliest man in it; the humanest and bravest man in it, and hence the divinest. He may lead it eighteen hundred years more, for we are bid believe that God can never make again a greater man; no, none so great. But the churches do not lead men therein, for they have not his spirit; neither that womanliness which wept over Jerusalem, nor that manliness which drew down fire enough from heaven to light the world's altars for well-nigh two thousand years. Let us have a church that dares imitate the heroism of Jesus; seek inspiration as he sought it; judge the past as he; act in the present as he lived. Let our doctrines and our forms fit the soul, as the limbs fit the body, growing out of it, growing with it. Let us have a church for the whole man; truth for the mind; good works for the hands; love for the heart; and for the soul that aspiring after perfection, that unfaltering faith in God which, like lightning in the clouds, shines brightest when elsewhere it is most dark. Let our church fit man, as the heavens fit the earth!

### CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

#### LAY RELIGION OR SECTARIANISM?

SIR,—A recent article in your columns, and a letter from a correspondent, bring your readers face to face with a question of universal interest. Is it possible for our dogmatic and exclusive sectarian organisations to be brought together by the Spirit of Christ into one united brotherhood of souls by Christianity without creed, sect, or ceremony?

The religion of the Sermon on the Mount is a "lay religion," and it aims to make good men of us. This is exactly what the world needs. Whatever value in the past "the churches" may have had in producing good men and women, a worse result has often followed when formality and hypocrisy have been substituted for meekness and purity of heart. As your contributor says: "All Bibles have sprung from the people, all Christs were born of the people." And all people may become holy by the simple practice of human virtue. Virtue means strength and joy, and universal virtue would mean the abolition of all earth's sorrows, and universal blessedness. The Christianity of "the sermon" teaches a common religion for common people, a religion men and woman can practise anywhere and always. It will unite the Evolutionist, the Positivist, the Secularist, and the Christian; and when the law of doing right because it is right is once fully understood and obeyed, there can be little reason for maintaining our warring sects, or our wasteful and needless expenditure of power on externalism and ceremonial. "Lay Religion" may become Universal Religion, and Sectarianism will be swallowed up by love.

WM. BAYLIS.

54, Middleton-road, Banbury,  
May 8, 1910.

#### WHIT-WEEK MEETINGS.

SIR,—May we state for the information of members and friends of the Sunday School Association and the British and Foreign Unitarian Association that, with the exception of a few slight changes, the meetings in Whit-Week will proceed as announced in the published programmes. On Friday, May 20, the book-rooms and offices at Essex Hall will be closed for the whole day. Tickets have already been forwarded to ministers and delegates whose names have reached the office.—We are, faithfully yours,

ION PRITCHARD,  
W. COPELAND BOWIE.

London, May 12.

#### LONDON UNITARIAN MINISTERS' MEETING.

SIR,—On behalf of the London Unitarian Ministers' Meeting, will you allow me to give a cordial invitation to ministers from the provinces who are coming to London in Whit-week to attend the Ministers'



Meeting which will be held at Essex Hall on Thursday afternoon at 4 o'clock? An address will be delivered by the Rev. W. J. Jupp on "The Heritage and the Vision," to be followed by discussion. The Rev. A. A. Charlesworth will take the chair. There will be tea at half-past five, to which the brethren are equally cordially invited.

—Yours, &c.,

FREDERICK SUMMERS,

Hon. Sec.

#### NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

SIR,—In consequence of the late King's funeral the Annual Conference and public meeting of the Association, fixed for Friday, May 20, will be abandoned. The annual business meeting, when the seventeenth annual report will be presented, and the officers elected, will be held on Thursday afternoon, May 19, at 5 o'clock.—Yours, &c.,

W. R. MARSHALL,

Org. Sec.

31, Birkhall-road, Catford, S.E.,

May 11, 1910.

#### BOOKS AND REVIEWS.

##### CECIL RHODES.\*

WITH fine sympathy, admiration, and affection, Sir Thomas Fuller gives his reminiscences of Rhodes, founded on intimate personal knowledge and friendship. The monograph brings its readers to a realisation of the large imaginative character of a "man of affairs" who believed in "affairs" as the sphere and training ground of men, yet was inspired by a romantic vision of a United British Africa, Northward expansion, Anglo-Saxon energy planting cities and developing natural resources where hitherto only savage life and uncivilised nature had prevailed.

The author is free to write of defects of character and of action at certain points in Rhodes's career, without thereby destroying the large conception of unselfish ambition, and the book leaves us with an intimate feeling of appreciation of the personal generosity of Rhodes. Many traits, many incidents are recorded which help to an understanding of the component parts of that "mesmeric" influence which attracted Boers and natives, political opponents as well as friends, and which made it possible to use them for his own ends.

Those ends, we recognise, were not individual, but, like his loved South African mountain prospects, took in a wide expanse of earth and of men in the desire to add to the area of secure and civilised life. But, one is inclined to ask, were not his hopes, though not individually selfish, founded too much on racial egotism, and relying too much on the material advance typified by gold-getting? The motive that is narrow and poor for the individual is not good and generous for one race in competition with others, and the enlarged selfishness of racial dominance carries in it the seeds of decay.

\* The Right Honourable Cecil John Rhodes. A Monograph and a Reminiscence. By Sir Thomas E. Fuller, K.C.M.G. Longman's, 6s. net.

Turning, as many will with especial interest, to the chapter on the Raid, we note Sir Thomas Fuller's judgment:—

"As I have always thought that the Raid was wholly wrong, I am the more anxious to insist that it was the outcome of mistaken patriotism and undertaken with the desire to right great wrongs."

Rhodes's complicity was acknowledged, whether or not Mr. W. T. Stead is right in suggesting that more guilty parties were shielded. The Raid was a blunder and a crime, and would have been a crime if success in its objects had made it seem less of a blunder. When a chartered company may raise armed forces for its own purposes, the position of the Imperial Government is equivocal. There is uncertain responsibility and suspicion of double dealing, and such a thing as a Jameson raid looks more plausible than in a settled government. Nevertheless, as Sir Thomas Fuller writes:—

"The Raid was a disaster which had turned back all the largely alienated sympathies of the Dutch population in South Africa, and had given the Kruger régime a new lease of life."

After reading this, one thinks of the Boer War.

Rhodes's empire-building creed, as quoted from Mr. Stead's statement, is "God is manifestly fashioning the English-speaking race as the chosen instrument by which He will bring in a state of society based upon Justice, Liberty, and Peace. . . . Hence, if there be a God, then what He would like me to do is to paint as much of the map of South Africa British red as possible, and to do what I can elsewhere to promote the unity and extend the influence of the English-speaking race." Accepting this as fairly representing Rhodes's opinion, Sir Thomas Fuller more philosophically, and with a more extensive knowledge of the man, says that when Rhodes "came to the conclusion that the force behind nature was 'not a blind but a seeing force,' that there was something like purpose at the heart of things, all the large ideas of his own work fell into line. He was a co-worker with the supreme intelligence, veiled indeed behind its own realisations, but always moving forward in an eternal flux. The mission of the 'Anglo-Saxon race,' with the British Empire as its advance guard in savage South Africa came into position, and Rhodes himself, as a leader of the host, was working with the mystic forces of evolution for the betterment of the race."

It is well to dwell on these words. They furnish the key to the state of mind not only of Raiders, but of many Englishmen at the time of the Boer War and since. But, if the God-appointed race uses methods which are not those of Liberty and Justice, relying on physical force, will the result be "the betterment of the human race?" Is God committed to support the Britisher through thick and thin, and to bring good out of his evil, while ever advancing him? Believers in the new theory of "a chosen race" may well remember the prophetic warnings about the "backsliding" of the Jews, and that Rome and many another "world empire" has failed. Providence or evolution, ever advancing to higher spiritual types and power, cannot be restricted within even

"the advance guard of the Anglo-Saxon race."

From a mountain height such as Rhodes loved, the details of a safe ascent may seem trivial. What looks thence like a small impediment may be a deep chasm. A leap might bring the traveller across, or down into the ravine. In either case he has not made a safe road for the human race; for that he must patiently go round, or build a bridge.

#### A DRAMA OF DELIVERANCE.\*

IN this remarkable poem Miss Hollins has touched a height she has not known before. It is a work of great beauty and intense seriousness, a singular and memorable allegory, cast in dramatic scenes, wherein the characters travel a path on which the light shines more and more to a perfect day. It has been said that poetry should confine itself to depicting the temporal beauty and leave the eternal beauty to religion. But whenever a true poet speaks of finite things he cannot but regard them as a window to the infinite. Happily for us, the infinite can only speak by the poet through temporal symbols and images. Miss Hollins, in her attempt to unify life by reconciling in some higher development the conflicting claims and powers of sense and soul, of flesh and spirit, of the lower and the higher self, uses, and in using transforms with great deftness, the machinery of the Sleeping Beauty legend. In an enchanted castle a fair princess sleeps through the centuries. She is the Soul's Ideal, the World's Desire—ever sought for, never attained. The castle gates are guarded by three gigantic figures—Death, Pain, and Ignorance. The princess will never awake until some unknown deliverer arrives with a wondrous key that will open the fast locked gates. The maidens of the princess, imprisoned with her in the castle, as they wait expecting the great Deliverer, sing a song. It is the keynote of the allegory:

O Great Unknown, she sleeps and waits for thee,

She who is Sovereign Loveliness! Oh, come,

Come through the night and set our Lady free,

Utter the word to unseal her lips long dumb!

Long have we waited round her rose-strewn bed,

Longing to see the immortal light outbreak

Her blue-veined eyelids' veil; yet as the dead

She slumbers still. O come! and bid her wake.

We who are famished for her living glance

Yet bear no spell to break her age-long sleep.

Full many a Knight, with glittering shield and lance,

Hath made the essay, yet left us here to weep.

From that time forth other knights arrive, each with a different key, but not

\* The Quest, a Drama of Deliverance in Seven Scenes and a Vision. By Dorothea Hollins. Williams & Norgate. 4s. 6d.



one that fits the lock. These knights, acclaimed as Deliverers, are types of high human endeavour—Chivalry, the Church, Asceticism, Philosophy, Poetry, Utopia. They are brought on to the scene one after another—King Arthur and Galahad, Augustine, Dante, Teresa, Sir Thomas More, Bruno, with their several attendants. Each contributes something to the upward movement of the human race, but falling short of the perfect synthesis of sense and spirit, fails to unlock the gates. Finally, a little child, born of the ideal marriage of Sense with Soul, touches the lock with a wild rose it has just plucked, the gates unclose, and the Princess comes forth to proclaim the reign of Immortal Love, the love which resolves all earth's discords in a supreme unity.

In a short preface Miss Hollins quotes a significant sentence from Rudolph Eucken, a philosopher with whose works she only became acquainted after the *Quest* was written:—"As we scan the story of the centuries, with all their changing currents and shifting experiences, we may feel more convinced than ever that away, untouched by human thoughts and wishes, great spiritual forces are moulding our existence, forces that give us anchorage and guidance no matter how tumultuous the sea."

It is that conception to which Miss Hollins has given noble and poetical expression. Her poem is finely wrought throughout, and has many lines of delicate imagery and subtle music:—

Like palaces of moon-drenched foam that break  
And shiver on th'eternal marge o' the world.

Or again,—

"The spiral stair of life,  
Whose steps from nebulae reach on thro' earth  
E'en to the star-strewn threshold of the Love  
That weaves this wildering robe of witchery  
We name the All."

The seven scenes of the poem are linked together by a number of accordant and melodious lyrics, sung by choruses of Maidens, Utopians, Toilers and Sages. It is difficult fully to appreciate them apart from their connection, since they are vital to the development of the argument. But here are two verses from the closing vision:—

Like to a bridegroom from the sea  
Whose eyes hold nameless bliss,  
The sun comes forth the world to free  
And wake her with his kiss.

We greet thee, world so passing fair!  
We greet thee, joyful yet!  
The days holds marvels yet more rare:  
Our Princess shall be won!

We have to thank the authoress for a poem which, while it is full of music, leads us on as by dreams and visions and gleams of the light that never yet was seen on sea or shore, to a faith and a philosophy which bind the world of man in golden chains about the throne of God,

"Whose Voice we hear at last  
Paying a millionfold all anguish past."

## INTRODUCTION TO THE NEW TESTAMENT.

AMONG the books lately issued for the benefit of Bible readers Prof. A. S. Peake's short "Introduction" (London: Duckworth & Co., pp. 236, 2s. 6d. net) deserves cordial commendation. It has some defects in form, and of course its own point of view in regard to critical questions which others answer in a manner different from that of the author. But he is so candid, so earnest, and so well equipped, that it is always profitable to read his pages even where his arguments do not compel assent. The chapters are brief, the whole of the Epistles, the Johannine excepted, are dealt with in a hundred pages; and the Synoptics in twenty-four! On the other hand nearly a hundred pages are devoted to the writings associated with the name of John, a proportion which is significant. Prof. Peake supports the view that the Apocalypse and Second and Third Epistles are by the "Presbyter John"; the First Epistle and the Gospel he assigns to one hand, and that the Apostle's. At the same time he admits that the polemical interest of the evangelist has interfered with his statement of the facts. "But," he says, "we should make a great mistake if we imagined that the Gospel was merely a romance of the Logos, freely invented as a vehicle of ideas. It embodies a large number of most precious reminiscences, though the interest which has dictated their preservation was more largely theological and apologetic than historical." This will be sufficient to indicate the whereabouts of the author. A pretty full bibliography adds to the value of his little book.

A MESSAGE TO THE WELL. By Horatio W. Dresser. G. P. Putnam's Sons, New York and London. 5s.

As an exponent of "the religion of healthy-mindedness," and one of the ablest of the group of writers on "mind-cure" in America (according to Professor James), Horatio W. Dresser is beginning to be read extensively in this country by adherents of the New Thought movement. His latest book, "A Message to the Well," is therefore sure of a welcome from those who have already begun to realise that a sincere and vital philosophy of life, based on God-consciousness, is physically as well as morally regenerative. The all-important fact about the New Thought is that it is not new at all. Christianity seems youthful in comparison, and as we trace it back through the ancient literature of the Vedantists, we realise how much spiritual truth has been temporarily submerged beneath the waves of materialism which have at certain periods swept over the countries of the world. But it has been left for a practical age and race to give the transcendental idea a fresh application more adapted to the Western mind, and what we regard as particularly valuable in Mr. Dresser's book is the sane and reasonable way in which he makes it credible to those who approach the subject in a prejudiced mood.

With the imperious affirmations of those who ignore the physical basis of health he has little patience. But he insists on a har-

monious attitude towards life and its laws, and dependence on the "power not ourselves" which can alone give dynamic force to all our thoughts and deeds. He believes literally that the truth can make us free, and that when this is realised, and the mind and will developed according to its dictates, it becomes possible to inhibit certain activities which are harmful, and to substitute for them other activities more helpful to ourselves and our fellow men. An interesting explanation of the various therapeutic cults in vogue at the present time is given in the second part of the book, but the earlier chapters serve Mr. Dresser's immediate purpose best, and will, we think, be more readily grasped by readers who are genuinely anxious to get some practical benefits from the gospel of spiritual healing.

THE April number of *Mind* opens with an interesting summary by Mr. F. H. Bradley of his views of appearance, error, and contradiction combined with a criticism (1) of the doctrine of number advocated by Professor Royce in *The World and the Individual*, and (2) of the fundamental ideas of Mr. Russell's *Principles of Mathematics*. The contribution of greatest interest to the general reader, however, is undoubtedly Mr. W. H. Winch's exposition of the relations of Physiology to Psychology. After commenting on the rather curious feeling of satisfaction which we all experience when we can represent to ourselves mental events in terms of brain centres, nervous paths, and so on—in spite of the fact that in so doing we are "passing away from what is known to what is guessed"—he goes on to point out that the neurological conceptions so much in vogue at present are largely founded on an inadequate and discredited psychology. "We know that in real life we do not go on doing over and over again what we have already done before; the nervous channels with deepening beds that we hear so much about show us why we should, but we do not." The physiological conceptions are in a word entirely inadequate to represent mental processes as at present conceived, and if we yield to the fatal charm which mechanical schemes appear to exercise over our minds, they may become serious obstructions to the progress of psychology. The article is a timely one, and ought to do good.

## LITERARY NOTES.

Professor ADOLF HARNACK's new volume is now being translated for inclusion in Messrs. Williams & Norgate's Crown Theological Library. Among the important subjects dealt with may be mentioned: The Beginnings of Church Organisation; The Origin and Development of the Terms "Church" and "Clergy"; The Rise of the Distinction between the Clergy and the Laity; The Early Stages of the Idea of Apostolic Succession; and The First Appearance of a Specifically Ecclesiastic Priesthood in the Christian Church. The volume will appear shortly under the title of "The Constitution and Law of the Church in the First Two Centuries."



THE Moorhouse lectures for 1910 were delivered in St. Paul's Cathedral, Melbourne, in Lent, by the Rt. Rev. A. V. Green, D.D., Bishop of Ballarat. The subject is the Ephesian Canonical Writings, and the author attempts to place before the public, in as popular form as is consistent with their subject, the main trend of modern scholarship as to the vexed question of the Johanneine writings. The volumes will be issued by Messrs. Williams & Norgate uniform in style with the previous volumes of lectures under this trust, and will be published at 5s

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THE Bampton Lectures which were delivered by the Rev. Canon Walter Hobhouse in 1909 are shortly to be issued in book form by Messrs. Macmillan. The subject of the lectures was "The Church and the World in Idea and in History." The treatment is historical throughout, and the aim is not to examine the organisation of the Church in detail, but to treat of the Church in its relation to the world, in theory and in experience, from the age of the Apostles to the present day, not merely as a speculative inquiry but with a view to throwing light upon practical problems.

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THE Dolphin Press of Philadelphia, U.S.A., has just published "The Life of St. Clare," from the Latin original ascribed to Thomas of Celano. It has been translated and edited by Father Paschal Robinson, and will be uniform with his edition of "The Writings of St. Francis of Assisi" and "The Golden Sayings of Brother Giles." There is a valuable introduction containing the results of the researches of the author in the archives at Assisi and elsewhere, and a number of interesting illustrations.

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MR. FIFIELD announces a shilling book of verses by Mr. Henry Bryan Binns, the biographer of Whitman and Lincoln. The poem which gives a title to the volume—"The Wanderer"—is described as "being words for Botticelli's 'Voyage of Venus.'"

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"ARTICLES of Faith in the Freedom of Women," a series of essays championing the cause of women, by Mr. Laurence Housman, is also promised shortly by the same publisher.

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SAMUEL BUTLER'S "Unconscious Memory," which has been out of print for fifteen years, is to make its reappearance about the end of May, with a long introduction on Butler's place in the biological world by Professor Marcus Hartog. With the exception of "The Fair Haven," which went out of print a short time ago, the whole of Butler's published works are now accessible through Mr. Fifield.

#### PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK (EDINBURGH):—The Self Revelation of Our Lord: J. C. V. Durell, B.D. 5s. net.

MR. A. C. FIFIELD:—My Quest for God: John Trevor. Revised edition. 5s. net. Ber-

nard Shaw as Artist-Philosopher, an exposition of Shavianism: Renée M. Deacon. 1s. net.

MESSRS. HEADLEY BROS.:—The Christian and the Nation: Dugald Macfadyen, M.A. 3d.

MESSRS. MACMILLAN & Co.:—Land and Labour, Lessons from Belgium: B. Seeböhm Rowntree. 10s. 6d. net.

MR. JOHN MURRAY:—The Wisdom of the Apocrypha, with introduction by C. E. Lawrence. "Wisdom of the East" Series.

MESSRS. PUTNAMS:—Resources: An Interpretation of a well-rounded life: Stanton Davis Kirkham. 5s. net.

MESSRS. W. RIDER & SON:—Living the Life of Christianity in Being: Grace Dawson. Cloth, 1s. 6d. net; paper, 1s. net.

## FOR THE CHILDREN.

### QUEEN BESS AND SARK.

I AM sure that most of you know the little island of Sark by name, for it is in geography books as one of the Channel Isles. It is one of the most beautiful places in the world, and you would love to go there. But in the time of Queen Elizabeth it had no people on it, and it was over-run with weeds and brambles. There were only ruins of houses that once had dwellers; and good and great Queen Bess was very sorry that her island of Sark was in such a state. So she sent word to Héliér de Carteret, who was Seigneur or Lord of a most beautiful manor called S. Ouen's, in Jersey, that he might be Lord of Sark, too, if he would go over and do it up properly. Besides this, he was to take with him forty families from Jersey. But the first year he went over with Madame, his wife, and only a few helpers. They had to take everything over in smallish boats. In one there was grain, wheat, bread, malt, beer, wine, cider, and other kinds of food and drink. In another there were horses and oxen and cows. Still another had in it wood to build houses and to make ploughs and carts, spades and forks; and there was reed straw to thatch with. So all the boats reached Sark in safety, but there was no harbour where the people could land; they had to get up the great, steep cliffs and moor the boats in a little creek called now Havre Gosselin; and all the poor animals had to be hauled up somehow! But, at last, everybody and everything was safe in the wild island.

The Seigneur, Madame his wife, and their servants, took shelter in a little chapel, all that was left of a church which had been built 200 years before, till they could build up some stone walls. Well, they managed to build a dwelling, and they thatched it with ferns to keep out the wind and the rain. This was just for the time, till they could put up a real house. The Seigneur and Madame and their servants worked very hard, and little by little the thorns and briars and weeds were dug up, the ground was tilled, and there were splendid crops of wheat, barley, oats and parsnips. Then houses were built, and forty families came over from Jersey to live in them. Roads were made; a fine windmill was built, and there it stands to this day! You'll be sure to go to see it if you go to Sark, won't you?

Then Héliér de Carteret made a little tunnel through a great cliff out into a creek, and it was called Creux, which

means creek. Here it was that the boats were moored. But I must tell you about the church he built. It was exactly like a barn, where birds might twitter in the great beams of the roof, and it had an earthen floor. The minister was a man from Switzerland, and he had a French name. He was called Cosmé Brévinet and his body is buried in a dear little cemetery in Sark, all grass, like a field; and daisies and buttercups, primroses and violets spring up from the ashes of his body and help to make the little cemetery a lovely place. But his spirit is with God.

Héliér de Carteret built rough kinds of forts around the cliffs; one is at a place called the Eperquerie; and Queen Bess gave him cannon to be put in the forts, and some of them are there to this day. And he planted fruit and forest trees, and made fields bordered with hedges of black and of white thorn. He made beautiful fountains and wells. Altogether Sark was a wondrous little island after he became its Seigneur.

You can imagine what a good time his children had! I expect Cosmé Brévinet taught them in the barn church, for it was used as a school. The eldest son was called Philippe. It is a nice name, even nicer than the English name of Philip. I am sure the children bathed, and climbed, and fished, and rode all over the island on their little ponies. Think how they would delight to hear their father tell of the court of Queen Bess, for he went to it at least once a year. He would tell of Her Majesty's kindness, and of her cleverness; of her grand dresses and rich feasts. But he would like best to tell of the great men of her court—of Will Shakespeare, all brimming over with poetry and beautiful wit; of Walter Raleigh, of Edmund Spenser, above all of Sir Philip Sidney, the most delightful perhaps of all, for he was good as an angel, clever as could be, and very beautiful. And Philippe de Carteret would make up his mind to be next best to Sir Philip Sidney. Perhaps the Seigneur told them tales of the doings of poor Mary, Queen of Scots, and Philippe would throw back his head and wish she would come to Sark so that he might protect her; but his father said he would never have her in Sark, because she was an enemy of Queen Bess.

Now, when you read about the Tudor period, will you remember the children of Héliér de Carteret in the far off island of Sark?

E. G. R.

## MEMORIAL NOTICE.

### THE REV. S. A. STEINTHAL.

It is with very deep regret that we have to announce the death of the Rev. S. Alfred Steintal. He passed peacefully away on the morning of Friday, May 6, at his Manchester residence, in the 84th year of his age. Though he had been withdrawn for some time, owing to growing infirmity, from any active participation in public affairs, he retained his keen interest to the last in the religious and social movements with which he had been identified so closely during his long life. He will be remembered not only as a zealous minister of the Gospel, always conspicuous for his tolerance and his



charity, but also as a typical Manchester citizen, who mingled on terms of cordial friendship with all sorts and conditions of men in his efforts for the public good.

Mr. Steinthal was born in Rusholme-road, Manchester, on November 15, 1826, his father being a naturalised British subject, who left Germany and settled in Manchester in 1809. After leaving school he served a short apprenticeship in Bury as a mechanical engineer, but he soon found his true vocation in the ministry. From 1849 to 1852 he was a student at Manchester New College, then located in Manchester, and thus began his connection with the college, for which he always felt such peculiar affection and to which he rendered such conspicuous service. From 1852 to 1857 he was minister at Bridgewater, removing in the latter year to Liverpool, where he remained till 1862 as minister to the Domestic Mission. This Liverpool period was fruitful in experience and many valued friendships. The Manchester Domestic Mission benefited greatly in after years by his practical knowledge of the work and his unflinching sympathy with its aims. After a long holiday abroad he returned to Manchester in 1864 as minister of Platt Chapel, a position which he exchanged in 1871 for that of colleague to the Rev. William Gaskell at Cross-street Chapel in succession to the Rev. James Drummond. Mr. Gaskell died in 1884 and Mr. Steinthal remained in sole charge of the congregation till 1889, when the Rev. W. H. Drummond was invited to become his colleague. In 1893 he retired from the active ministry, though for several years he continued to preach as the honoured friend and adviser of all the churches.

Such is a brief outline of Mr. Steinthal's career in that part of his activity, which he always held in highest honour, as a minister of the Gospel. But it cannot convey any idea of the warmth of his friendships, his unflinching kindness, and the strength and ardour of his own simple religious faith. As a preacher he was always earnest and practical, and his sermons were full of deep Christian feeling. With him religious liberalism had little to do with critical negations, though he always showed a bold and independent judgment; it was a positive interpretation of the spirit of Christ, its breadth, its tolerance, and its charity, which were for him always essential qualities of the Gospel.

But Mr. Steinthal was also a conspicuous man of affairs both in connection with religious and denominational societies and in the wider fields of public service. We have referred already to his work in connection with his old college. He was the senior member of its committee and for many years its chairman. He took a prominent part in the movement which resulted in its removal to Oxford, and no man was more eager for its success or more proud of its complete freedom from theological tests. Another institution for which he had an almost life-long affection was the Lower Mosley-street schools, and nowhere was he more popular. It was the home of many of his early affections, especially of the sacred memory of Travers Mudge; and it was fitting that quite recently he presented to "Lower Mosley-

street" the portrait of this saintly friend, which was one of his treasured possessions. He took a strong practical interest in the rapid development of the week-evening classes, which set the standard for this kind of educational effort in Manchester; and when the enlargement of the buildings became necessary he displayed great energy in raising the funds.

Among the various public movements to which Mr. Steinthal devoted his energies it is not easy to make a selection. His strong advocacy of the cause of the slave led to a warm personal friendship with William Lloyd Garrison, a friendship which has always been maintained with the surviving members of Garrison's family. He was also one of the early pioneers in the cause of Women's Suffrage. In conjunction with John Stuart Mill, Cobden, Jacob Bright, and some others, what we believe was the earliest society to secure Votes for Women, was formed at a meeting held at Mr. Steinthal's house. A story is still current in his family of the way in which he and Miss Becker were indirectly responsible for an amendment in the House of Commons which secured the municipal franchise for women. In 1869, during the passage of a private Bill through the House, Mr. Steinthal scribbled an amendment on the back of an envelope and sent it in to Mr. Jacob Bright. The object was simply to raise a discussion on the subject of the disabilities of women ratepayers in corporate boroughs; but to the surprise of everybody the amendment was carried in the small hours of the morning with very little opposition. A letter by Mr. Jacob Bright, in which he describes this incident, is still extant. "The affair," he concludes, "is much talked about and nearly every man who meets me discusses the question. Sir C. W. Dilk (*sic*) formally moved the omission of the word *male*, as, the clause having been accepted, nothing more required to be said. Have we not really a Liberal Government? But will the Lords pass this little Bill? I do not think the consequences will be little."

Another society which engaged a great deal of Mr. Steinthal's interest and attention was the National Association for the Promotion of Social Science, which led the way in many departments of social and economic reform. The first meeting was held in 1857, Mr. Steinthal contributing a paper on "Intemperance." In 1858 he was elected a member of the Council, and from 1866 to 1884, when the Association ceased to hold meetings, he was one of the two secretaries for the section devoted to Economy and Trade. The friendships which this work brought to him, and the many interesting men like Lord Brougham and Lord Dufferin, with whom it brought him into contact, were among the pleasant reminiscences of his old age.

He always had a special affection for the Manchester Children's Hospital, originally in Bridge-street and now at Pendlebury. He joined its board of management in 1866 and became secretary in 1878. When he resigned in 1898 a cot was named after him in recognition of his long and conspicuous services. Two other spheres of public activity must also receive a

brief reference. Mr. Steinthal was prominently associated with the Temperance cause. A total abstainer himself, he always radiated some of his own confidence and joy whenever he spoke on the subject. The words are used advisedly, for it lay very near to his heart, and there was never a trace of weak apology in the way he referred to it, no matter in what company he found himself. He was for many years a member of the Executive of the United Kingdom Alliance. The progress of educational reform also owes him a large debt of gratitude. Prior to 1870 he served on several Parliamentary Committees, and he worked hard for Mr. Forster's Act, though like many others he was disappointed with the compromise. With a small band of pioneers he espoused the cause of Froebel in England, and was closely associated with Mrs. Salis Schwebe in her work. The higher education of women also found in him a strong and consistent friend.

One remarkable incident in his life is perhaps little known, but it is worthy of special mention as an illustration alike of the trust he inspired and his own enthusiasm for freedom. In 1859 he undertook a mission to Hungary ostensibly to bear the greetings of English Unitarians to the Unitarian churches of Transylvania. But he was also the friend of Kossuth, then in exile in England, and he was entrusted by him with a message of grave importance to his compatriots. Kossuth gave him a written document and a list of names, both of which were learned by heart and then committed to the fire. Mr. Steinthal was quite successful as a secret emissary, and used to relate how he held conversations with Hungarian patriots in wide open spaces, where there was no possibility of being overheard. Kossuth's plans, however, were frustrated by the action of Napoleon III., and the Peace of Villafranca followed shortly afterwards.

The multifarious activity which we have thus briefly described is sufficient evidence of Mr. Steinthal's remarkable qualities, his sustained enthusiasm, his practical sagacity, and his wide human sympathies. He was an administrator and organiser rather than a leader, with the common sense and the power of managing people which leaders do not always possess. His recreations were reading, in which he had wide and scholarly tastes, and the delights of foreign travel; and perhaps we should add the meetings of the Manchester Geographical Society, over which he presided for many years. It was a great pleasure to him that both Sir Ernest Shackleton and Dr. Sven Hedin called to see him when they visited Manchester recently. But those who knew him best will remember him chiefly as the generous and warm-hearted friend in the setting of his own beautiful home with its simple and boundless hospitality. And in that thought there will always blend the gracious figure of Mrs. Steinthal, the daughter of the Rev. Franklin Howorth, of Bury, to whom he was married in 1852. Mrs. Steinthal died in 1902. It was a life crowned with much public and private gratitude, rich in benefits conferred, and "joy in widest commonalty spread."

The funeral took place at the Manchester Crematorium on Monday, when there was



a very large gathering of friends representing the various societies with which Mr. Steinthal had been connected, the fellowship of ministers in which he had long been the trusted leader, and his attached friends from the Lower Mosley-street schools. The service was conducted by the Rev. H. E. Dowson, a private service having been conducted previously at the house by the Rev. C. T. Poynting, of Platt Chapel.

A memorial service was held on Sunday evening in the Lower Mosley-street schools which was attended by a large congregation. The Rev. A. Cobden Smith paid a beautiful and feeling tribute to his memory, dwelling especially upon his work in the schools. "Only a great soul," he said, "inspired with a lofty and noble purpose and conscious of the mighty workings of the Divine Spirit could ever have wielded such an enormous and far-reaching influence."

## MEETINGS AND SOCIETIES.

### SOUTH CHESHIRE AND DISTRICT ASSOCIATION.

#### ANNUAL MEETING AT WHITCHURCH.

The annual meeting of this Association was held at the Church of the Saviour, Highgate, Whitchurch, on the afternoon of Wednesday, May 4. There was a very representative gathering of delegates from Burslem, Chester, Congleton, Nantwich, Newcastle, Shrewsbury and Whitchurch.

The business meeting was held at 2.15, the President, Mr. H. G. Wilson, M.A. (Shrewsbury), in the chair.

#### CHAIRMAN'S ADDRESS.

The President referred with satisfaction to the activities of the Association during the previous year, and made special mention of the revival of a former practice of a general exchange of pulpits throughout their churches on one Sunday in the year; the successful mission conducted in Whitchurch in February; the Musical Festival held at Chester; and the satisfactory condition of their Sunday schools, as evidenced by the Association's visitors. He referred with regret to the circumstances which had prevented the circuit scheme from being carried out, previous to that meeting. Referring to a speech made by one of the many Labour leaders on the previous Sunday, Mr. Wilson quoted some adverse criticisms against the churches, and asked, were such statements true of their own churches? Were they neglecting the cries of struggling humanity? Were they deaf to the interests of the unfortunate? Did they need more of the Christ spirit—a burning passion, a deep sympathy for others? Those were questions which they should all ponder over, particularly when they felt comfortable and satisfied with themselves and their churches. Still, reviewing his experiences of Unitarian congregations, Mr. Wilson felt that he could say to that Labour leader who had found fault with the churches as a whole: "To our churches your charges do not apply." Concluding his remarks, the President said:—"A working man said to a Unitarian minister, 'I like attending your church, but you expect too much of us working chaps. We can't live up to your high teachings.' I felt proud of the church of which this remark was made, a remark creditable to the speaker as to the minister. Perhaps it is because our churches lay so much stress on right conduct that they are not so popular as some other churches. It is because I feel that we have a message of good

tidings that I am anxious that our churches should work vigorously and efficiently. Prejudice has to be lived down. Wrong opinions thoughtlessly held die slowly, particularly when vested interests are touched, but if we do our part fearlessly and honestly in the Christ-like spirit we shall help to hasten the advent of a real 'brotherly love' which shall not be confined to Christmas Day and Sundays; we shall hurry along the conditions which will make impossible the ownership of slum property by Christian people; we shall see war, with all its horrors, banished from Christian lands; we shall see the dawn of a greater hope for all people."

The usual routine of the business meeting was then followed, and, in its course, the Rev. J. C. Street was elected president for the ensuing year, and the treasurer, Mr. A. Orrett, and the secretary, Rev. W. A. Weatherall, were re-elected to their respective offices.

#### REV. J. C. STREET ON MISSIONARY WORK.

At 3.45 a conference was held, when the Rev. J. C. Street introduced the subject of "Missionary Work for our Churches." He said that he introduced the subject in the hope of arousing a helpful discussion as to the future methods of association work. Missionary work, he thought, should be done mainly by the young men and maidens, helped and encouraged by those elder ones who had sounded the depths and truly experienced the inspiration of religion, who had felt that inward guiding which made them say, "Make use of us for the advancement of God's work in the world." The first requirement, then, for their missionary work was that it should no longer be left to the half-dozen ministers of the Association who had hitherto carried on their missions, but that there should be an energetic band of lay workers, filled with the ardent temperament—the burning enthusiasm, the compelling desire for God's service. In the second place, he thought that there might be instituted a monthly publication, representing every one of our congregations, and circulated gratuitously. The band of energetic lay workers, which he had already said they ought to have, could undertake the responsibility of the issue and circulation of the publication. Such a paper, chronicling what had been done, and what was going to be done by the Association, and circulated in all the towns where their churches were situated, would be a true missionary work. In the third place, he would say—speaking to his brother ministers—that it was possible for them sometimes to stand outside, and speak to strangers, who might be influenced by what was said. They could proclaim the Gospel of everlasting gladness. The people had not heard much of that Gospel, and had yet to learn that "religion never was designed to make our pleasures less." He referred with gladness to the recent mission at Whitchurch, carried out by ministers of the Association, a mission which had been a decided benefit to the Whitchurch congregation, and suggested that similar missions might be conducted from our other churches. They had a right to engage in mission work, for they were not merely carrying on the old traditions; they had a fresh, burning message, a veritable gospel of gladness, and they should go out to the market place and give that message of divine things. They could not wisely undertake a series of sporadic efforts, but they ought to select some one place, and concentrate there. They should remember that the occasional word, spoken by a true man, sinks into soil which no man has ploughed, but which God has prepared, and from such a sowing there might be a harvest of unmistakable gladness.

The discussion which followed was carried on by the Rev. Fred Hall (Congleton), Rev. G. Pegler, B.A. (Newcastle), Rev. Matthew Scott (Southport), Mr. E. E. Parkes (Burslem), and Rev. W. A. Weatherall (Nantwich)

After an interval for tea, the delegates re-assembled in the church for Divine service, conducted by the Rev. Matthew R. Scott, of Southport, who, taking as his text 2 Cor., v. 19, "God was in Christ . . . and hath committed unto us the word of reconciliation," preached a sermon which will long remain in the minds of his hearers, making them more intimately conscious of the "deep things of God."

### CAN DESTITUITION BE PREVENTED?

The sixth and last of the course of lectures on "The Prevention of Destitution" was given on Monday night at St. James's Hall, Sir Oliver Lodge presiding. The usual large audience listened with great interest to the lecture; and a bouquet of white flowers was presented to Mrs. Sidney Webb, to whom, as the Chairman said, thanks were chiefly due for stimulating and educating public opinion on the subject of destitution.

#### THE TRUE ECONOMY.

Sir Oliver Lodge, like the chairman of the previous week, dwelt upon the cost of our present system of dealing with the poor, and said that he believed the changes which were being advocated would prove to be much more economical, not only in regard to the purse, but in regard to the *personnel* of the nation and of humanity. He believed that the money which they spent in maintaining workhouses, reformatories, gaols, madhouses, and the police, while no serious and sustained effort was made to counteract the influences which made such institutions necessary, was simply wasted. On the other hand, the expenditure which was advocated by those who were responsible for these lectures would be truly helpful.

#### TOO MUCH EXPECTED FROM THE AVERAGE MAN.

We demanded, he said, too much from the average working man, who was expected not only to work, but to organise his labour as well. This was a thing which only the best could do, and the task of organising labour should be done by the community and the people of education. He believed strongly in the essential goodness of humanity if it was given a fair chance; indeed, he was constantly amazed at the self-sacrifices which were achieved by those who would seem to have every excuse for behaving in a degraded and ignoble way. But the conditions under which the poor live would tend to the deterioration of most of the people who were listening to him at that moment, if they were subjected to them, and it was essential that every child born should have the chance of becoming a fully-developed human being.

#### THE BENEFITS OF SCIENTIFIC INVESTIGATION.

The speaker went on to say that he himself had an instinct for knowing when a thing was scientifically investigated, and he felt that this matter had been scientifically investigated, and that the changes advocated were based on firmly established and logical principles. Their whole purpose should be to prevent instead of merely relieving destitution, and it should no longer be the object of those responsible for Poor Law administration to make the ordeal of those who come to the State for help in their difficulties as unpleasant as possible. He instanced the Old Age Pensions, which did not disgrace the poor; but, on the contrary, made them feel that they were playing their proper part in the community, which itself benefited by the good done in this way.

#### TWO MUTUALLY DESTRUCTIVE PRINCIPLES.

Mrs. Sidney Webb gave a brief *résumé* of the whole series of lectures, and once more showed



how great was the overlapping and confusion which had arisen from the fact that we have the old obsolete machinery and the new machinery doing the same work. The principle of 1834 was that all relief should be given on conditions which made the Poor Law less eligible than the condition of the lowest-class independent labourer; but it was found that this could not be made to apply to the children or to the sick. In the case of the former, if you made their condition worse than that of the lowest class of independent labourers, you were actually creating paupers; and in the case of the latter, if you treated the patient in such a way that he was worse off than the sick person who was neglected, the patient would not get well at all. Curative treatment, in fact, could not be combined with the principle of deterrence, for it was incompatible with it; and our Public Health Authorities, Educational Authorities, &c., are not acting on the old principle of deterrence now. We had to search even for the lunatic and prevent him from harming other people, without waiting until he became destitute, or until he presented himself at the lunatic asylum and asked for admission!

#### TWO AUTHORITIES NOW AT WORK.

At the present time we were in a state of inextricable confusion, owing to the fact that all over the country two authorities were at work. To take the case of the children—the Education Authority now deals, not only with mental development, but with medical inspection, and latterly it had been empowered to give food to necessitous children. Consequently, we had the absurd state of things represented by the fact that last year, in London, 50,000 children were fed out of the education rate, and only 20,000 under the Poor Law, although in a few thousand cases the children were actually being fed by *both* authorities. Now we had Mr. Winston Churchill's latest scheme for empowering the police to inquire whether the children have enough clothing, and so we should have three children's inspectors going into the homes. The same overlapping occurred in regard to the sick, and a man who broke his leg might probably be taken into a Hospital under the Public Health Authority, where he would not be charged for his maintenance or made a pauper; or he might be taken to the infirmary, in which case he became a pauper, though the whole cost of his maintenance might be recovered from his relatives. Obviously, therefore, the more you paid the more pauperised you became! We were faced, therefore, by two alternatives. We must either adopt the Minority Report's suggestion, and sweep away the Poor Law, arranging to have only one authority dealing with each class of people; or we must destroy the new authorities and go back to the position of 1834. The last-named alternative was impossible, and any Minister who proposed it would be howled down by men of all political parties.

#### THE FIRST NECESSITY.

Even if the whole Poor Law were left standing as it is at the present day, however, we *must* create some co-ordinating machinery, and some system of registering all public treatment given was absolutely essential. In conclusion Mrs. Webb referred to the fact, which was realised by all who worked much amongst the poor, that destitution produced a peculiar type of character, the psychological significance of which must not be overlooked. This type alternated between low laughter and apathetic despair; between coarse enjoyment and melancholy indifference. People who had sunk into the lowest morass of human misery were usually sceptical about everything, including politics and religion, and their state of mind reacted in strange ways on other people, especially in our crowded cities, so that the mischief did not end with themselves.

#### THE WOMEN'S CONGRESS AT THE JAPAN-BRITISH EXHIBITION.

THE Women's Congress at the Japan-British Exhibition will be opened on Monday, June 6, by the Women's Local Government Society, which has been invited to occupy the first two days by a conference on the co-operation of women in local government.

As women's activities in this field of public enterprise have become so much more important since the passing of the Women's Qualification Act, 1907, it will be of interest to those who approve such service to hear the experiences of the pioneers who are already employed as administrators or as officials on local governing bodies.

We understand that Lady Strachey will take the chair on the opening day at 3 p.m., and that Miss Susan Laurence, L.C.C., Miss Sutton, town councillor, and Miss Balkwill, who was returned at the head of the poll for the Kilburn ward, Hampstead, will be among the speakers.

The chairman of the second day is Lady O'Hagan, who rendered such valuable service to Burnley, Lancs., in the days of the school board, and the subjects under discussion on this occasion will include sanitary inspection, inspection of midwives, and women's work as relieving officers.

The meetings will be held each day from 3 to 5 p.m.

#### CARMARTHEN PRESBYTERIAN COLLEGE.

WE are pleased to record the election on May 6 of Principal W. J. Evans, of Carmarthen College, to the honourable position of Dean of Divinity in the University of Wales for the next three years. The proposal was made in terms of high appreciation of Principal Evans's character and ability, and influence for good upon his students, by Principal Thomas Rees, M.A., of Bala-Bangor Independent College, an alumnus of Carmarthen College, and was cordially seconded by Dr. Edwards, Principal of the South Wales Baptist College. The fact that the election took place also by a unanimous vote is at once a mark of the high esteem in which Principal Evans is held by his colleagues in the University, and an instructive indication of the progressive liberality of spirit which has spread through all the denominations.

#### THE SOCIAL MOVEMENT.

It is surely not an abuse of language, in appraising the merits of the most widely influential monarch who ever sat upon the throne of our nation, to include under the heading "Social Movement" the splendid results of his incomparable powers as a Peacemaker. For no greater obstacle has beset the march of social progress than the outbreak of wars, which indeed, have sometimes been precipitated for the very purpose of distracting attention from troublesome domestic questions. Apart, however, from the change in the international situation, which was to a large extent brought about by King Edward VII., and which was his most conspicuous achievement, he was prompt to notice and to show his sympathy with all efforts at social amelioration. He served on the Royal Commission on the Housing of the Working Classes (1884-5), and took a most active part in its proceedings. More significant than this was the fact that his tenants at Sandringham enjoyed housing conditions for which the word "model" was no mere courtly description. He also served on the Royal Commission on the Condition of the Aged Poor, and made some valuable practical suggestions. When the Labour Members, whom some supposed to be heralds of the dawn,

and others a baleful portent in the political sky, were returned to the House of Commons at the 1906 election, the late King, with his unflinching tact, and his characteristically shrewd instinct, perceived that they were neither, but merely conscientious, well-intentioned persons who, like other human beings, would respond to kindness and courtesy.

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The *Morning Post*, whose enlightened and well-informed articles on social questions are a regular feature in its columns, devoted one of its leaders on Wednesday to the subject, "Social Progress under King Edward." The article is so remarkable that we have no hesitation in quoting at large from it:—

"Not least of the many tendencies which received encouragement and gathered strength from the inspiration and example of the great King is that development of the national conscience in regard to the common welfare summed up in the vague phrase, the social movement. For every scheme that concerned the health and happiness of his people the King had a full and an understanding sympathy. . . . In this, as in all else, he rightly interpreted and nobly embodied the spirit of his age.

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"A social retrospect of the last nine years shows not only a wonderful activity in social work and social legislation, but a well-defined advance in social theory. The ideal of the Victorian age has gone, and in its place a new hope has dawned. The century closed with a feeling of despondency and bewilderment. Men were conscious of great social evils, of vast unsolved problems, of misery and want and suffering continuing in the midst of material prosperity and mechanical triumphs, but they saw no way out—they groped aimlessly in the dark. At the close of King Edward's reign, though social evils remain, a great light has dawned, the line of advance lies clear before the people. Civic and national organisation is the keynote of a new policy. The dangers are many, the difficulties are formidable, but the determination to accept a common responsibility is strong. A single idea runs through the detailed legislation of many sessions. To organise the nation on broad and effective lines is the ambition of statesmen.

. . . The new ideal is even more clear and defined in the two measures of last Session. The Labour Exchanges Act and the Trade Boards Act both provide a machinery of organisation by which the resources of the Government are placed at the service of the individual in order that the fullest opportunity should be given to every citizen to utilise his powers to the full. These measures are in no sense the result of party strife. They reflect a national ideal as fully as the Poor Law of 1834 expressed the dominant idea of the moment. Nor is this determination to bring social order out of chaos confined to legislation. In the realm of philanthropy it is equally powerful. In every city a movement towards the organisation of charities is taking practical shape in councils of public welfare. The King Edward Hospital Fund is only one instance of the desire to secure co-operation and unity in charitable effort. The whole resources of voluntary and communal effort are being united in warfare against the inefficiency, the ignorance, and the idleness that result in destitution."

THE EXECUTIVE COMMITTEE of the Northern Counties Education League met on Tuesday at the Leeds and County Liberal Club, Leeds, Mr. Wm. Claridge, M.A. (Bradford), presiding. Before proceeding with business the chairman spoke of the loss the nation had sustained in the death of the late King, who was, he said, always on the side of those ameliorative forces which were working for the preservation of the



peace and the advancement of the betterment of the world. A resolution expressive of deep sorrow and of profound sympathy with the Queen Mother was then passed by a standing vote. Resolutions appreciative of the great services rendered through many years to the cause of education by the late Dr. McLaren and the Rev. S. A. Steinthal were passed, and a vote of sympathy with the family of the late Sir Edmund Verney, an old member of the League, and with the President of the League, Mr. Alfred E. Hutton, on the death of his mother. Estimates were accepted for the printing of the *League News*, the new monthly journal which the League is issuing. The first number of the *League News* will appear in September.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Memorial Services on the Death of the King.**—We have received from various parts of the country accounts of services which were held and sermons which were preached in memory of the late King last Sunday. It may be taken for granted that in every church throughout the land allusions were made to the loss which the nation had sustained and to the part which Edward VII. played as the Peacemaker of Europe during the short reign which terminated so unexpectedly a week ago.

**London and South-Eastern Assembly.**—At a recent meeting of the committee of the Provincial Assembly of the London and the South-Eastern Counties a letter was read from the Rev. T. P. Spedding asking for the approval of the Committee of work undertaken by the Unitarian Van Mission in the area covered by the Assembly. It was moved by Mr. E. Capleton, and seconded by the Rev. S. Burrows: "That this Assembly extends a hearty welcome to the Van Mission whenever the Van visits this province, and commends the work of the Van to the congregation in the province."

**Banbridge.**—The church here has sustained a great loss by the death of Mr. J. R. McCaw, J.P., who passed away peacefully at his late residence at Ballykelly on Thursday, April 28, aged 67. He was senior elder of the Session, and always took a deep and active interest in the church's welfare. He was greatly respected by all classes in the town and district. For many years he was chairman of the local Board of Guardians; he was also formerly chairman of the Rural District Council, and a member of the County Council. He leaves six children to mourn his loss.

**Cheltenham.**—The Rev. J. W. Smith commenced his ministry on Sunday, May 8. This church has sustained severe losses quite recently, but there is good hope that under new leadership it will soon recover lost ground.

**Glasgow (St. Vincent-street) Unitarian Church.**—**Resignation.**—We are informed that some time ago Rev. James Forrest, M.A., expressed his desire to resign from the ministerial charge. At their annual meeting the members of the congregation resolved to ask Mr. Forrest to withdraw his resignation and to continue as their minister. After considerable deliberation, Mr. Forrest, in a recent letter, wrote of his appreciation of the goodwill shown by the members in asking him to remain with them, but stated that he had decided to terminate his ministry at St. Vincent-street at the end of July.

**Halifax: Northgate-end Chapel.**—The Sunday School Anniversary services were conducted on Sunday morning and evening by the Rev. E. W. Lummis, M.A., and in the

afternoon by the Rev. Donald Macdonald (of Square Congregational Church, Halifax). The collection for school expenses was £22 13s. 4d. Fitting reference, in prayer and sermon, was made at all the services to the death of the King.

**Hamburg.**—The church of the Liberal Faith in Hamburg has suffered a severe loss through the death on May 6 of its first secretary and treasurer, Mr. J. G. L. Whincup. He watched over the church with a loving care and a loyal devotion which was beautiful. The funeral took place last Tuesday, and was attended by nearly every member of the congregation, as well as by the Rev. Dr. Aston and the Rev. A. G. Blenkin, together with many friends of long standing. The service was conducted by his son-in-law, the Rev. Gardner Preston, pastor of the church.

**Ilford.**—A church social was held in the lecture hall on Saturday, by invitation of the chairman of the congregation and Mrs. Fyson. Over eighty members and friends were present, and a pleasant evening was spent, with Mr. W. Claude Hamilton as musical director. Refreshments were provided, and during the interval Mr. E. R. Fyson spoke in sympathetic terms of the death of the King, and, turning to Church matters, said they were looking forward to the day when they would have a resident minister. As a first step to that end, they must get rid of their debt of about £230 due to the bank, upon which they were paying interest. This they hoped to accomplish by means of a bazaar which was being organised by the Ladies' Sewing Circle, and would be held in the lecture hall during two or three days in October. Regret was expressed at the unavoidable absence of the Rev. W. H. Drummond. The Rev. John Ellis said a few encouraging words, and a collection in aid of the funds of the Sewing Circle realised £2 5s. On Sunday the preacher was the Rev. J. J. Marten, of Horsham. The Dead March in "Saul" was played at the close of each service, and there was a large attendance in the evening. Next Sunday evening the Rev. T. E. M. Edwards will preach a temperance sermon in connection with the 37th anniversary of the Cranbrook Lodge of Good Templars, whose weekly meetings are now held in the lecture hall. The Templars will attend the service in regalia.

**Kendal.**—On Monday, May 9, a large audience assembled in the Market-place schoolroom, when the Rev. H. V. Mills delivered a lantern lecture on Halley's Comet. This lecture was repeated on Tuesday at Carlisle.

**London: Hackney.**—The annual parties for the parents of the Sunday school children were given on May 4 and 5, when the Boys' Brigade gave an exhibition of ambulance work under the direction of Mr. George Harrison, and the singing class performed an operetta, "The Enchanted Glen," conducted by Mr. Lincoln Taylor. There were also songs and recitations, and Mr. Davis gave an interesting address on "Unitarianism."

**London: Hackney.**—**Resignation.**—The committee of the New Gravel Pit Church have received from Rev. Henry Rawlings an intimation that he finds it no longer possible to continue his ministry at Hackney, and he has therefore sent in his resignation. The resignation has been accepted with great regret. Mr. Rawlings will bring his ministry to a close in October next.

**London: Stratford.**—The Sunday school anniversary and flower services were held on Sunday, May 1. The morning service was taken by the Rev. John Ellis, whose subject was "Personal Influence." In the afternoon the church was quite full, scholars and visitors from Forest Gate being present, in addition to the two patrols of Baden Powell's "Boy Scouts" attached to the Stratford School. The Rev. John Ellis gave an interesting address on "Consider the Lilies." The

evening service was conducted by the Rev. Lawrence Clare, of Peckham, whose sermon on the growth and habits of flowers was greatly appreciated. The church was tastefully decorated with flowers, most of which were taken to the West Ham Hospital.

**Newcastle-on-Tyne.**—Anniversary services were held at the church of the Divine Unity on Sunday, May 1, conducted by the Rev. F. C. Sharpe, of Longsight. Mr. Sharpe is well known in the district, and many of his old friends were present to hear him. On Monday, May 2, the anniversary meeting was held, when there was a good attendance, friends from neighbouring churches being present, and a greater number of our own members than usual. Addresses were delivered by the Rev. Alfred Hall, who reviewed a very successful year of church work; the Rev. H. Sharpe, Sir Joseph Ellis, and Mr. Otto Levin, J.P. During the evening solos were rendered by members of the choir. Mr. Hall delivered during March and April a course of sermons on the religions of the East. The average attendance was 340 adults, chiefly men.

**Pontypridd.**—On Wednesday and Thursday, 4th and 5th inst., the Band of Hope, under the able conductorship of Mr. Rees Howells (Alaw Cynon), gave a successful performance of the cantata entitled "Giant's Castle." Mrs. John Lewis, L.R.A.M., accompanied. Assistance was also rendered by Mrs. J. Jones, Miss Volk, and Mr. B. Davies, and a good audience attended both meetings.

**Rawtenstall.**—The annual school sermons were preached here on Sunday last by the Rev. Matthew R. Scott, of Southport. The address to the children was given in the morning. In the afternoon the church was crowded and the preacher was listened to with keen attention. At the evening service the church was packed to its utmost capacity, many having to be turned away. The subject of the sermon was "Prepare to meet thy God." The collections realised £50 7s. 1½d.

**Ringwood.**—The Sunday School anniversary sermons were preached last Sunday by the Rev. V. D. Davis, B.A., of Bournemouth. Owing to the inclement weather the attendance in the evening was below that of former years. The collection realised £6 17s.

**Yorkshire S.S. Union.**—The annual meeting was held at Idle, near Bradford, on Saturday last, and friends were present from Huddersfield, Holbeck, Wakefield, Lydgate, Bradford, Leeds, &c. A service was conducted in the afternoon by the Rev. E. G. Evans, B.A., of Dukinfield, who delivered a fine sermon of encouragement to S. S. workers. At the close of the service the Rev. Charles Hargrove, M.A., moved, and the president, Mr. Heeley, seconded, a resolution of regret at the death of the King and sympathy with the Queen and the Royal family, which was approved in silence, the congregation standing. The reports and financial statements were read and adopted. They showed a slight decrease in the total number of scholars, an increase of those over 16 years of age, an improved financial position, and a result of 205 passes in connection with the examinations conducted by the Union. The officers were re-elected with the exception of the Rev. W. R. Shanks, resigned the conference secretaryship, and are as follows: President, Mr. W. Heeley; treasurer, Mrs. Griffith; secretary, Mr. J. H. Brook; conference secretary, Mr. W. Holgate; book steward, Mr. Percy Jackson; representative to the S.S.A., Mr. T. M. Chalmers. At the evening meeting addresses were delivered by the president, Mr. E. O. Dodgson, and the delegate from the M.D.S.S.A., who spoke earnestly and with great effect on "Conditions of Sunday School Efficiency." Votes of thanks were passed. Among others who were present and took part in the meetings were Rev. H. McLachlan, E. Thackray, Mr. T. Davis, Mr. R. Shanks, F. Clayton, and T. M. Chalmers.



## NOTES AND JOTTINGS.

WE have received some literature from the secretary of the Land Club League (5, Henrietta-street, Covent Garden), to whom letters of inquiry should be sent by all who desire full information as to the work of this society. The League was started for the purpose of advocating the changes needed to secure a permanent improvement in the conditions of country life, to put into force the Small Holdings Act, to educate the rural inhabitants, and awaken their interest in all efforts towards legislation in favour of promoting the restoration of the people to the land.

THE work of the individual Land clubs lies in the main in their own parishes, but the form of organisation is equally suitable for country towns and other districts where people require land. The club helps to obtain for its members, through the Small Holdings and Housing Acts, permanent country homes, and as much land as they can fittingly manage. It endeavours to get proper representation of the people on the local Councils; it organises co-operation where needed; it encourages the independence of the people, and generally works to improve country life. The clubs also act as education and discussion centres, and as committees of public welfare, and belong to no political party; but the League has its own programme of reform, framed to give the people a fuller control both over the land and the management of public affairs, which it brings to the attention of men of all parties.

THE report of the Humanitarian League, presented at the annual meeting at the Westminster Palace Hotel on May 6, contains the usual record of work. The Animals' Defence Committee has been particularly active in its demand for public abattoirs in London, and for the prohibition of such forms of sport as tame stag hunting, rabbit coursing, and the Eton hare hunt. The Criminal Law and Prison Reform Committee notes with satisfaction the growth of public opinion against the use of corporal punishment, and expresses the hope that the flogging of vagrants under an ancient statute will soon be a thing of the past. The movement for the abolition of imprisonment for debt has also been advanced.

THE *Westminster Gazette* recalls the fact that Dr. McLaren, speaking once at a public breakfast, gave the following admirable piece of advice:—"I thank God," he said, "that I was stuck down in a quiet little obscure place to begin my ministry, for that is what spoils half of you young fellows; you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting and that anniversary and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting nearer God. I thank God for the early days of struggle and obscurity." The "quiet little obscure place" was Portland Chapel, Southampton, and Mr. McLaren had for a stipend the not very tempting sum of £60 a year.

THE *Northampton Mercury* is celebrating its 190th anniversary by publishing a special number, and many notable public men and leading journalists have sent messages of congratulation. The *Mercury* was established in 1720, and claims to be the only newspaper in the world which has been issued weekly, without a break, during the intervening years.

An Indian lady, Miss Dossibai Rustomji Cowasji Patell, has won the honour of being the first woman licentiate appointed by the Royal College of Physicians. Miss Patell was educated at Grant Medical College, Bombay, and obtained the qualification of Licentiate in Medicine and Surgery in Bombay. For the past four years she has studied at the London Royal Free Hospital.

SIR HUBERT VON HERKOMER has been talking to an interviewer about the Palace of Art which he would like to see erected in Hyde Park. The idea has probably been suggested to him by the wonderful house he has built for himself at Bushey, as well as by his great desire to see the nation "co-operating with individual genius in making art the glory, and in a sense the religion, of life." The main part of the proposed palace would be occupied by the Royal Academy, but their exhibition would form only a section of its contents, and he would like to have a series of galleries radiating from the central rotunda devoted to the various art societies. All that is required is two million pounds, "one million for building and one million for endowment," and, as Sir Hubert says, "what is two million pounds to England?"

## Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS. KYNOC LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

LADY, Unitarian convert, aged 28, desires post in West of England, where opportunities for Unitarian worship and work would be available; three years' experience teaching; accustomed to cooking and domestic work; fond of children; typewriting and literary tastes.—"PAX," INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

CONTRALTO WANTED, for mixed choir. £10 yearly. Two services Sunday, and practice Friday evening at University Hall, Garden-square.—Apply A. F. JONES, The Cottage, Station-road, Hendon, N.W.

SAMUEL JONES FUND.—The MANAGERS meet annually in OCTOBER for the purpose of making GRANTS.

APPLICATIONS must, however, be in hand not later than JUNE 15, and must be made on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton-arcade, Manchester.

## LONDON DISTRICT UNITARIAN SOCIETY.

## THE ANNUAL MEETING

will be held at Essex Hall on Wednesday, May 25, 1910, at 8 p.m.

Speakers: PERCY PRESTON, Esq., President, JOHN WARD, Esq., M.P., F. R. NOTT, Esq., LL.B., and others.

## Little Portland Street Chapel.

AN OIL PAINTING and SKETCHES of this Chapel, by MURRAY URQUHART, FOR SALE.

On View at Essex Hall.

## Whit-Week Meetings.

## BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

TUESDAY EVENING, MAY 17, 8 p.m.

The Essex Hall Lecture by Rev. W. G. TARRANT, B.A., on "The Story and Significance of the Unitarian Movement."

WEDNESDAY MORNING, 18, 11 a.m.

Religious Service at Essex Church. Preacher, Rev. J. J. WRIGHT. Collection in aid of the Funds of the Association.

WEDNESDAY EVENING, 7.30 p.m.

Theodore Parker Centenary.

"Parker and his Environment," by Rev. Dr. CRESSEY; "The Man," by Rev. HENRY GOW; "The Theologian," by Rev. CHARLES HARGROVE; "The Preacher," by Rev. JOHN PAGE HOPPS; "The Citizen," by Rev. J. M. LLOYD THOMAS.

THURSDAY MORNING, MAY 19 10 a.m.

Annual Business Meeting, the President in the Chair. Election of Officers, Committee, and Council, and other Business.

Conference. — Following the Business Meeting, there will be a Conference on "Obligations and Opportunities in relation to Unitarian Missionary Work in the British Empire." Rev. Dr. W. TUDOR JONES will deal with Australasia; Rev. W. W. C. POPE with Canada. Discussion after the Addresses.

THURSDAY EVENING, 8 p.m.

Conversazione at the Portman Rooms, Baker Street, W. The President will receive from 8 to 8.30. Tea and Coffee. Tickets, 1/-; on and after May 18, 2/-.

FRIDAY, MAY 20.

Funeral of King Edward. Essex Hall will be closed for the whole day.

## THE SUNDAY SCHOOL ASSOCIATION.

## Anniversary Meetings

TUESDAY, MAY 17, 1910.

LUNCHEON at the Holborn Restaurant, at 1 o'clock. Tickets 2/6.

## THE ANNUAL MEETING

will be held at ESSEX HALL, at 3 p.m.

HOWARD YOUNG, Esq., LL.B.,

President, in the Chair.

Afternoon Tea will be served at 4.15.

## CONFERENCE

At 5 o'clock.

Opened by MISS E. R. MURRAY

(of the Maria Grey Training College)

ON

"Froebel and the Religious Development of a Child."

To be followed by Discussion opened by Dr. F. W. G. FOAT.

ION PRITCHARD, Hon. Sec.

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READ JOHN PAGE HOPPS' MONTHLY,

## THE COMING DAY.

PRICE THREEPENCE.

Contents for MAY.

A Memory and an Incentive. The story of an Appeal to the People of Leicester.

"Sedition" in India.

"Seditions." Mrs. Besant.

The Woman's Charter.

The Common-sense Bible Teacher.

Notes by the Way.

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May be had from all Newsagents, or direct from the Editor The Roserie, Shepperton-on-Thames.



## BRIDGEND UNITARIAN CHAPEL.

### RENOVATION FUND.

### AN APPEAL.

THE congregation was first formed by the Rev. Samuel Jones, Vicar of Llangynydd, in the year 1662. The services were held during the life of the founder in the neighbouring farmhouses. The land upon which the Chapel stands was given over to Trustees for the purposes of Protestant Dissenting worship in 1704. The first chapel was probably built in 1715. The Rev. Dr. Richard Price, of Hackney (1723—1791), the eminent philosopher and divine, was a son of a minister of the first chapel. The present building was erected in 1795. The congregation, through various causes, covering a long period, had become very small, indeed to the verge of extinction. On the joint invitation of the Chapel Trustees and the South-East Wales Unitarian Society in the summer of 1903, the present minister, the Rev. David G. Rees, undertook the work of endeavouring to resuscitate the cause, with the result that a small congregation has been gathered together, composed mainly of working people; and an increasing Sunday School, which averaged 65 in attendance during 1909.

The old Chapel did not afford any of the comforts and conveniences deemed essential in these days, not even a water-tap! The work had, therefore, to be carried on under much difficulty, and any work of a social and recreative kind in the week was almost impossible. This rendered the Renovation Scheme essential to the future success and progress of the Unitarian movement in the town and district. The gallery, which had become unsafe, had to be removed altogether. The narrow-seated, very high, and straight-backed family pews have been replaced with modern seating, a wood-block floor laid, the pulpit was removed to the end opposite the old entrance, and two large new windows put in to light that end. A small vestry has been built, which contains a lobby, cloakroom, kitchen, heating apparatus, and offices. The entrance has been brought out to the main road, upon which an ornamental wrought-iron gate has been erected. The total cost has been £340, of which sum £110 has still to be raised.

The Appeal has the hearty support of the South-East Wales Unitarian Society, and also of the British and Foreign Unitarian Association, who will contribute the last £20. An earnest appeal is made to the members of our Unitarian household of faith for financial help to make the old chapel more worthy of the Unitarian Message and Community. Donations, however small, will be thankfully received and acknowledged by the treasurer of the Renovation Fund, the Rev. David G. Rees, "Dolgranod," Sunny Side, Bridgend, South Wales.

JAMES STEPHENS, Sunny Side, Bridgend  
(Church Treasurer).

THOMAS JONES, 95, Grove-road, Bridgend  
(Church Secretary).

ALEXANDER MARK, "Garnock," Ackland-road, Bridgend (Chairman of Building Committee).

**ASTRONOMICAL TELESCOPE**, with a very high quality object glass 3½ diameter; several eyepieces with eyepieces of magnifications from 90× to 290×; Starfinder. The telescope is mounted on elaborate tripod stand in polished mahogany and brass; it has a strong and rigid rack-and-pinion pillar, and wormed brass wheel, for adjusting the instrument to the height of the observer. It is in faultless condition. Cost £32. Price £20. Also full-sized MICROSCOPE in case, fitted with racking substage and Abbé Condenser, suitable for Bacteriological examinations. Bargain £5 5s.—Rev. HERBERT V. MILLS, Greenside, Kendal.

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**MISS ARTHUR (Professeur de Français), 32, Broxash Road, Clapham Common, S.W.** COACHING if required. French (conversational), English, German.

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